

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3606.
NEW SERIES, No. 710.]

LONDON, SATURDAY, AUGUST 5, 1911.

[ONE PENNY.]

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Berrondsey, Fort-road, 7, Mr. C. F. HINTON, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road. Closed for repairs.
 Child's Hill, All Souls', Weech-road, Finchley-road. Closed, re-open September 3.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIES, B.A., B.D.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, J. H. M. NOLAN, M.A., B.Litt.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. R. TRAVERS HERFORD.
 Highgate-hill Unitarian Christian Church, 11 and 7, Mr. R. W. PETTINGER.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., No Morning Service; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. GEO. CARTER.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 and 7, Mr. ION PRITCHARD.
 Stratford Unitarian Church, 11, Rev. J. H. M. NOLAN, B.A., B.Litt.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C. Close. Services will be resumed on September 17.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. F. R. NOTT, LL.B.
 Wood Green Unity Church, 11 and 7, Rev. DOUGLAS ROBSON, B.D.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. D. WALMSLEY, B.A.
 BATH, Trim-street Chapel. Closed.
 BIRMINGHAM, Old Meeting Church, Bristol-street. Closed.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAM JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAUCHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PARK DAVIES, B.A., B.D.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. W. LUMMIS.
 LEICESTER, Free Christian Church. Closed.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30. Services resumed, September 3. Rev. GEORGE BURNETT STALL-WORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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BIRTH.

HALL.—On July 23, at 6, Canning-street, Liverpool, to Mr. and Mrs. Laurence Hall, a daughter.

MARRIAGES.

FALCONER—ROLLASON.—On July 25, at the Old Meeting House, Dudley, by Rev. Dr. Ewart, Thomas McKenzie Falconer, son of the late George Falconer, of Billingham, to Ethel Beatrice, daughter of Arthur Rollason, of Dudley.

PEARSON — WATERLOW.—On July 26, at Rosslyn Hill Chapel, Hampstead, by Rev. W. Copeland Bowie, Cecil, second son of C. Fellows Pearson, to Adeline, daughter of H. J. Waterlow.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE closing meetings of the first International Races Congress were held at the University of London last Saturday, when Lord Weardale presided at a business session at which various proposals were made for the organisation of periodical congresses on similar lines. It was agreed to change the name of the Congress to "World Conference for promoting Concord between all Divisions of Mankind," and steps were taken for the appointment of an international committee. The Congress has left a memorial of permanent value in the volume of transactions, edited by its indefatigable secretary, Mr. Spiller, which is a mine of information and suggestion upon racial problems.

* * *

WE print in our present issue an important letter by Herr Karl Schrader, of Berlin, dealing with the issues involved in the Jatho case and traversing some recent remarks of our own on the subject. Herr Schrader, who was president of the International Congress of Free Christianity last year, writes with special authority, and what he says may be accepted as representative of a large section of religious liberals in Germany. At the same time we think he misses a little the point of our criticism. We believe—we write subject to correction—that the conditions of ordination and the normal exercise of the duties of a minister in the State Church of Prussia do involve some doctrinal loyalties, which are not left to be determined by individual feeling or caprice. On the

other hand, the fact that the State Church at the present time claims an undivided authority, that, as Herr Schrader points out, men are rated and taxed for it and are directed to apply to it in all the various relations of life, may only help to make non-conformity for conscience sake the more imperative. We doubt whether religious liberty can really thrive so long as civil disabilities are attached to dissent, and men are encouraged to look upon dissent as a foolish and impossible course. In these matters we venture still to suggest that Germany has something to learn from the heroic sufferings which English Non-conformity accepted as the price of religious freedom and an unspotted conscience.

* * *

PROFESSOR HARNACK has not made any public pronouncement upon the Jatho case; but an unofficial account of an address which he delivered to his students has appeared in some of the newspapers. From this we gather several interesting points. He was careful to emphasise the difference between a legal decision within the borders of a particular State Church and an act of excommunication. Of Jatho's excommunication from the Church of Christ there had been no question whatever. For many reasons he thought the case ought never to have been brought before the supreme consistory (Spruchkollegium) of the Prussian Church at all. He dwelt especially on the fact that no complaint had come from the congregation, and that complaints from outside ought to be disregarded. On the other hand, he held that there were points in Jatho's teaching which were entirely out of accord with the fundamentally Christian attitude of the evangelical church, and were not, accordingly, permissible within its borders. But that was not the last word. Jatho could point to the actual

fruits of religion in his congregation, and it would have been the right course to tolerate the man in spite of his theology for his works' sake. As it was, it was quite certain that injustice had been done.

* * *

WE publish to-day the last of the important series of papers by Miss Mary Dendy on "The Problem of the Feeble Minded." We need not remind our readers that Miss Dendy writes with special authority upon this subject. She has done as much as anybody in the country to focus public attention upon it. What is wanted now is a force of educated public opinion strong enough to remove the whole problem from the stage of tentative private effort. In this work our readers can help, by a resolute refusal to be blind any longer to one of the evils which is sapping the foundations of national health and happiness. The very fact that the whole subject is full of tragedy and tears, and that it calls for a love strong enough to be terribly stern, places it at the bar of the Christian conscience free from all questions of party and preferences of private feeling. We must get the poison out of our blood, cost what it may, for the sake of everything that is most precious in human life.

* * *

THE *Guardian* continues to devote attention to the controversy over Mr. Thompson's book on Miracles. We were glad to notice last week some letters on behalf of the liberty of criticism as an offset to a rhetorical and highly inconclusive article by Canon Scott Holland. A "Modern Churchman" describes the issue as really one between Mediaevalism and Modernism. "Mr. Thompson's book," he writes, "has raised the question whether the Church of England shall adopt the method which is driving the educated classes of the world from the Church of Rome, or

whether our National Church shall survive this time of growing knowledge and hand on the Christian tradition purified and strengthened to the coming age. To the present writer the final issue appears even higher than that between freedom and bondage concerning matters that lie within the sphere of reason. The course of events is bound to test the reality of belief in God the Holy Spirit. The controversy about the miracles of the Gospel becomes a question whether the Church has such a strong faith in the Incarnation that it will desire its scholars boldly to seek and to speak the truth."

* * *

THE fifteenth Summer Meeting of University Extension students was opened at Oxford on Thursday. The general subject of study may be summed up as "Things German." German history, literature, philosophy, religion, art, science and social economics will form the subjects of special courses of lectures. In the circumstances it is natural that Theology and Biblical Criticism should occupy a position of unusual prominence on the programme. At Manchester College Principal Carpenter is announced to lecture on "German Study of the Life of Christ from Schleiermacher to the Present Day"; Professor G. Dawes Hicks on "The Development of Philosophical Speculation in Germany during the Nineteenth Century in its bearings on the Problems of Religion"; and the Rev. D. C. Simpson on "German Study of the Evolution of the Religion of Israel Ewald, Graf and Wellhausen."

* * *

THE provisional programme of the Church Congress, which is to be held at Stoke from October 2 to October 6, is remarkable chiefly for its lack of interest. The disposition to regard all the deeper questions of theology as settled shows no sign of yielding to a wiser temper in view of the need, felt everywhere outside rigidly ecclesiastical circles, for a more frank acceptance of the intellectual conditions of the modern world. We fear that the address which is announced by the Bishop of Birmingham, on "The Bible and the Church: Light from Recent Research," is not likely to carry the mind far in this direction.

* * *

THE death of Dr. Gregory, late Dean of St. Paul's, and for long a prominent figure in the religious life of London, removes the last of the clergy who were associated with the leaders of the Tractarian movement. A staunch High-Churchman, with the original High Church dislike of excesses and eccentricities of ritual, he was a strong party-man both in Convocation and on the educational platform. Voluntary schools, under the guidance and control of the Church, had

no more uncompromising advocate. His memorial is in the cathedral, which he served, as canon and dean, for forty-three years, in the enrichment of the fabric and the crowded congregations which gather there for worship. No English cathedral is in more vital contact with the life of the people or has made a bolder or more effective use of modern religious art, and we owe this priceless gift to the communal life chiefly to the tireless energy and devotion of the Dean, who showed something approaching to genius in making such an effective use of his opportunities.

* * *

JUST as we go to press we hear with deep regret of the death of Dr. Paget, the Bishop of Oxford. Though he was in many respects a typical Anglican, with the somewhat straitened views of an Oxford college, there was something universal in his best gifts. He made his deepest impression as a spiritual teacher, subtle in analysis and refined in style, but with a quality of moral vision and spiritual assurance to which it is not given to many men to attain. His volumes of sermons, *The Spirit of Discipline*, *Studies in the Christian Character*, *Faculties and Difficulties for Belief and Disbelief*, have had a powerful influence over many minds alike by their elevation of thought and the intimacy of their appeal. They move for the most part, when allowance has been made for some idiosyncrasies of expression and atmosphere, amid the realities of faith which are the common inheritance of the Christian mind and temper, in the world beyond controversy where the mystic and the worshipper are at home.

* * *

WE could not have a better illustration of the spiritual quality of Dr. Paget's influence than the grave rebuke to a recent display of temper in public affairs which has just appeared in the *Oxford Diocesan Magazine*. We had marked the words already for quotation. They will be read now with an enhanced feeling of their significance:—

"What fills my mind with fear is one great warning word, one word which seems to me to point to the way in which the affairs of men may go even irremediably amiss. 'The wrath of man worketh not the righteousness of God.' He can overrule our mistakes: if only men are humbly and reverently doing their best they may hope that out of their efforts His righteousness will somehow be wrought. But hot anger and untempered vehemence have no such promise. It is these that, in great matters or in small, wrest and drive right judgment from its course; it is these that, whether they rise on one side or on the other, sweep things far away from the prospering hand of God."

THE CONGRESS OF RACES.

THE first Universal Races Congress, which closed last Saturday, has aroused a considerable amount of enthusiastic sympathy, a good deal of interested curiosity, and some pungent criticism. It has succeeded in bringing thoughtful men of most of the nations of the earth, who take an intelligent interest in the deeper problems of human life, into personal contact with one another; and, through the discussions in which they have engaged, it has deepened the public consciousness of the existence of a vast series of problems, lying on the borderland of politics, which can only be studied fruitfully in an atmosphere of mutual respect and earnest desire to know the truth. If it has achieved no result more tangible than this, it has amply justified its existence. No wise man expected it to adopt a programme for the millennium, or by the waving of a magician's wand to break down the barriers of historical tradition and racial distinctiveness.

Perhaps the organisers of the Congress hardly realised the immense difficulty of combining the ardent idealist and the man of science, with his objective and unemotional habit of mind, in the unity of a single purpose. Possibly the former may have been a little too eager to sweep all the conclusions of science into his net, forgetful that anthropology is a very young science, that many of its verdicts are still quite tentative, and their bearing upon problems of social life very obscure. A communication which appeared in *The Times* under the title "Science and the Millennium" was inspired by this feeling, that the men of emotion had been having it too much their own way. It was frankly a caricature, too unkind to be helpful. The charge that the idealists gagged the assembly in order to prevent discordant notes, and that the lists of speakers were "packed" beforehand, lest inconvenient people should say inconvenient things, is merely the commonplace of the disappointed speaker who has been crowded out by an over-full programme. But the writer is only pointing out with the loud emphasis of unpleasant manners what many people must have felt. There is an inherent difficulty in combining vague ethical and spiritual sentiments about peace and brotherhood with a scientific investigation which is still in process. The thermometer in the church and in the laboratory does not register the same, and the attempt to fix a mean temperature for the convenience of common discussion may be equally uncomfortable for religion and science. The Congress of Religions at Oxford two years ago saw the wisdom of avoiding this danger by devoting

itself entirely to knowledge. We believe that there is ample room for a congress of races, which should devote itself likewise entirely to the cause of knowledge, and refuse to allow itself any way of escape from the limits of what is proven on the wings of the prophet's dream. We know so little about these questions, and for any secure advance along the lines of terrestrial progress we need to know so much more.

But the Congress had other and wider aims, and, that being so, we are more than doubtful whether it was wise to exclude religion from the programme. As soon as we escape from physical facts into the region of moral ideals and humanitarian feeling we find ourselves using the language and appealing to the emotions of religion. Many of the addresses last week were couched in language which has little justification apart from religious faith. They appealed to some common element of spiritual idealism, and relied for their effectiveness upon the desire of the soul for justice and love and peace, everything that we mean by the Divine Order of the world. If, however, we are precluded by our articles of association from discussing the relative value of different forms of religion for promoting the common end, and from inquiring how far special lines of religious influence and tradition have quickened or dulled the responsiveness of the average man to our millennial dream of peace and goodwill, we are simply ignoring, for the sake of some temporary convenience, possibly in order to secure an appearance of unlimited inclusiveness, the most intimate and difficult aspect of our problem. The fact that religion both divides and unites men more imperiously than anything else is an emphatic warning to us never to leave it out of our calculations in the solution of social and racial problems.

In the Questionnaire, which was distributed before the Congress, the belief in racial superiority was raised in such a way as to suggest that any feeling of superiority is unjustifiable and unworthy, and this seemed to be a prevailing sentiment among the members. This, we believe, is a humanitarian article of faith rather than a truth of observation, and Sir H. H. JOHNSTON has written in a contrary sense out of his wide experience of various types of civilisation in the current number of the *Contemporary Review*. "In all our speculations and our framing of policies," he says, "we must eschew sentimentality and remember the parable of the Ten Talents. . . . As we grow older and wiser and understand better the whole history of the development of the human family, genus, species, and existing types, we realise that the principles of Christianity have been necessary to call Man into existence and to maintain him in that existence as the ruler and developer

of the world." There is here, and in other passages in the article, the suggestion that all races and all religions are not necessarily of the same value from the point of view of the good of humanity as a whole.

Perhaps the word "Superiority" is not a very fortunate one. By ignoble use it has contracted too much of the savour of pride and vain-glory, and suggests something unpleasantly patronising and masterful. But, at the present time, while the mind is still bewildered by the discovery of the treasures of light and love in forms of religion other than our own, we must be on our guard against treating all religions as of the same value in such a way as to blur the distinctiveness of our own faith and dim the clearness of our own vision. We only impoverish our own life and ignore the privilege of our special calling when we try to base a world religion upon a residuum of common sentiment. We might as well try to find a world civilisation by taking the greatest common measure of our social habits. The great religions can only live and grow through some deep consciousness of divine gifts and graces which excel in spiritual worth and in their closeness to the truth of God those of their spiritual rivals; and they cannot eschew the high rivalries of the spirit without losing their own note of confidence and conquering hope. If Christianity begins to pay other religions the compliment of calling them its spiritual equals, treating its pattern of life, its personal loyalties, its vision of God as the equivalent of theirs, it will lose its power to help the world. Those of us who live and move and have our being within Christianity can never regard it as a matter of indifference that other men should be outside it, or refuse to believe that it would raise them in the scale of spiritual being if they were men after the mind of CHRIST. The faith is too glorious, the loyalties too compelling, the revelation too intimate, for any other belief to be possible. In this sense we do believe in the "superiority" of Christianity above every other form of religious faith, and we expect that the progress of investigation and a more intelligent study of religious experience will only tend to confirm it in this position. But, let us add, this does not make us indifferent to the objects of the Congress of Races or of any other effort to enlarge knowledge and extend sympathy; on the contrary, it helps to make our interest more fruitful. The best helpers of mankind are those who know that the special gift and privilege, which the Divine Goodness has placed in their keeping, make them trustees for the virtue and happiness of men of every race and of all religions. If we have ten talents we must put them [all out to interest.

PRESENT DAY PROBLEMS.

THE FEEBLE-MINDED.

BY MISS MARY DENDY.

IV.

ARCHDALL REID, in a book which deserves to be more widely known than it is, says: "Until recently, in the vast majority of cases, the unfortunate lunatic was placed under circumstances which ensured death or permanent insanity. From the very moment that his mental unsoundness declared itself, he ceased to have offspring. The natural selection of the sane was therefore very stringent. For some generations, however, lunatics have been treated with great humanity and skill. Beyond all classes of the community they are watched over by the State. The insane are removed to special sanatoria, where, without expense to themselves, they receive food and lodging, and are placed under the care of trained nurses and medical specialists over whom, in turn, the Commissioners in Lunacy exercise a jealous supervision. As a consequence, the lunatic frequently recovers, and is restored to his family and the right to have as many children as he pleases." What Dr. Reid says of the lunatic applies with even more force to the feeble-minded, for to him the right to be a father has never been denied.

It is curious, by the way, that while the proportion of males to females of this class is three to two, nearly all efforts have been directed to caring for women. Yet the man is quite as dangerous as the woman, and very nearly as suffering. We see the children of the feeble-minded woman; who counts the children of the feeble-minded man? Who follows the sufferings of the lad who, leaving school without having acquired either knowledge or self-control, finds himself almost at once either a criminal or one of the unemployed? The fact is that, at every crisis of her career, the woman is more likely to come under notice than the man.

As for those whose mental weakness is not so obvious as to cause them to be put under certificate, they are cared for by the public because they are incapable in every walk of life. They are drunkards, they neglect their families, they are criminals, they are paupers; and all our charitable efforts are directed towards making it easier for them to be what they are. In other words, we treat the symptoms of the disease instead of the disease itself. If a man cannot take care of his family, we take care of it for him; we do not prevent his having a family to take care of. If he cannot make provision for himself and becomes a pauper, we make provision for him in that state of life; we do not prevent his dropping into it; and so on. We so interfere with his life as to make it possible for his trouble to be handed on, when, if we let him alone, he would die from the natural hardships of his condition. In fact, for generations past, we have chosen to play the part of Providence to our weaklings; sometimes a benevolent

providence, but almost always a foolish one. And of late it has been assumed that at all costs all persons born must be kept alive as long as possible. I do not propose to combat that proposition. I think it is forced upon us; but I do assert that if we are to keep alive the weaklings of our race, it must be done in such a way as will not only give them a happy existence, but also a harmless one. If we will play Providence, we must be wise as well as pitiful, and work with the laws of nature and not against them. We must remember that if the ne'er-do-weels of society have their rights, so also should the well-doers.

Deliberately to make it more easy for degenerates to survive without securing that they shall survive in circumstances which render them harmless is a piece of folly which approaches nigh to wickedness. Yet, as the law now stands, we in England have no power to interfere with the feeble-minded over the age of sixteen until they have brought themselves under notice as criminals or paupers. Even then the notice taken of them is regulated not by their condition, but their crime. Thus a little girl was, some seven years ago, sentenced to fifteen years' imprisonment for drowning the two children of her master. She seems to have drowned the children to whom she was nursemaid more as an experiment than anything else. She will be discharged at thirty to be at large and do as she pleases until she again brings herself under the notice of the law.

One of the pieces of recklessness I never can understand is the frequent employment of weak-minded and epileptic girls as nursemaids. Quite recently a case was reported in the *Police News* of such a child having killed the infant entrusted to her care. The excuse given is that they are so fond of children; so they are, until the little one provokes them in some trivial way; then the tragedy happens.

The fact is that for the purposes of English legislation, the feeble-minded child comes into existence at the age of five years and ceases to exist at the age of sixteen. We have not yet got away from the idea that weakness of intellect is a curable disease which can be set right by differential treatment of the child affected. It is because of this fallacy that we meet with so many statements, from the managers of special schools, that the children under their care have been returned in a normal condition to ordinary schools, or have taken up the work of life like ordinary people. Many children are, at a great expense of time, money, and trouble, taught a certain amount of parrot-learning, and are made to appear, for a time at least, like a low grade of normal children. All this learning is of no use to them, and makes them a greater danger to society than they would have been without it. The facts put together by the Birmingham After-care Committee, which has done its work with more accuracy than any other, show that, in the most favourable conditions, with all the help that can be given, short of permanent detention, the very best of the feeble-minded are employed only irregularly, and that the great majority are unemployed or criminals. To my mind it is a great mistake to make employment the test

as to whether a man or woman is or is not fit to be at liberty. No training can cure the feeble-minded child.

In the special schools there is still far too much of teaching children to read and write and cypher, when, however much they may learn of the three R's, it is of no use to them in after life. It seems to be a great achievement to teach a child to say its tables; it is nevertheless a pity to spend time upon it when the same child cannot take away three straws from four. I have known a boy repeat some of the most beautiful of the psalms with perfect elocution in a way to bring the tears into the eyes of all who heard him, and immediately afterwards to fall to cursing and swearing; there was as much intelligence in the one trick as in the other. A gramophone could have done as much. What is needed is that, since it takes so much time and trouble to teach the feeble-minded anything, all they are taught should be of value to them in their after-lives.

It is hard on our fine special school teachers to see the boys and girls whom they have trained so lovingly and patiently drifting away, and, in a few months after leaving school, scarcely better than when they entered it. Their work is largely wasted because there are no institutions to take it up where they leave it off. It has been supposed that the special school was to cure the mental disorder from which the children are suffering. For the same reason the efforts of our idiot asylums are largely thrown away. Wonderful results are obtained during the seven years which is the longest period of detention (with few exceptions) given to the inmates of these asylums.

Education Authorities can take action under the Elementary Education (Defective and Epileptic Children) Act of 1899. It is a permissive Act, and has not been by any means universally adopted. Especially in the counties it is still hardly put in operation at all. A number of towns have adopted the Act, but still the great majority do not put it in force.

Whilst it is not compulsory upon Education Committees to provide schools for weak-minded children, it is compulsory upon parents to avail themselves of such schools when they are provided, and if they are directed to do so by the Education Authority responsible. This leads to a good deal of difficulty.

Children can be taken in hand at five years of age. They can be legally compelled to attend school until they are sixteen years of age. It is noteworthy that the London Asylums Board, which had availed itself of special schools for pauper children coming under its notice, took power to extend the age of detention from sixteen to twenty years. After the age of sixteen the law does not actively help us, but we gain something from the fact that a boy over the age of fourteen and a girl over the age of sixteen have power to choose their own place of residence, and cannot therefore be removed against their will from an institution. On the other hand, neither can they be forcibly detained unless they be Poor-Law cases. Boards of Guardians have greater powers than Education Committees, and can adopt any child and put it in a place of safety up to

the age of eighteen; apparently they can also go on paying maintenance charges for such children indefinitely.

What we need is a law which shall make early recognition of these cases compulsory instead of permissive, and which shall secure that care shall not stop with its life at the day school, but shall persist as long as it lives. Residential and permanent schools should be provided, and children should be admitted to them at an age to be determined in every case by the medical man in charge. It is necessary to seclude some children at a much earlier age than others.

As to what has been done, it is so far a mere drop in the bucket, and I fear a great deal of it has been worse than useless. Almost all the work which is being done makes no pretence of being permanent. There are some notable exceptions. Some of the homes for women, of which there are in England about thirty-five, are doing excellent work. There is one in London which has a very special interest, inasmuch as it is for feeble-minded mothers with their babies. It will be very interesting to see how the children turn out. One home has done great service by giving an analysis of cases admitted 1902-7. There were at the time of the report 20 in the home, 12 were placed in service (of these 7 were doing well); 6 were placed in other homes, 1 was sent to an asylum, 27 were returned to their relations as insane or idiots, 11 were taken away by relations, 1 ran away, 4 died of consumption; thus of 82 cases only 7 who had passed through the home can be said to have done well. The committee draw the conclusion that only permanent care is of any use.

The National Association has several homes under its care, providing for about forty women and fifty boys. It has now opened a farm colony near Tunbridge, and the boys are there.

My own Society, the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded, has now for ten years had a Colony from which we boldly say we will not let the children go in any circumstances. Our schools at Sandebridge in Cheshire are in a very pretty and healthy country. We have lost very few boys and girls either by death or removal since we opened our first building (275 and 230 now in residence), though we have grieved much over those who have been taken from us. We began in a very modest way with a school for little boys. This was shortly followed by one for girls. We soon had thirty of each in residence, and we built a little school-house. But, not having nearly enough accommodation, we rented a farm which adjoined our land. There is sleeping room for twenty lads; there are actually twenty now sleeping there who are too old to be with the little boys. We then began to supply ourselves with milk and also to supply the country school for town children. Then we built a new house, which was intended to be used for little boys and girls, and is semi-detached. But we had to take it all for little boys, and there are 84 in it to-day. Still we had not nearly enough beds to meet all the demands made upon us, nor land enough to find work for our growing boys and feeding for our cattle. So we

took our courage in both hands and purchased an estate which lies close to our original 20 acres, and which has on it a very good farm house, a large mansion, and a lodge and cottage. The mansion we have taken into use for our older girls, and forty-five live there. They are, many of them, engaged in a fine laundry we have made out of the old coach-houses, and are doing all the washing of our own Colony. We have also made for them a very beautiful new dormitory which will be for the advantage and pleasure of our best and most trustworthy young women. It gives us beds for twenty more girls. In addition to this our treasurer has doubled our school accommodation for us, and, owing to the kindness of one friend, we have been able to purchase quite lately a little farm adjoining our large estate on which is a house which is to be altered and utilised for twenty of our young men; thus we shall have accommodation for about 270 children and men and women of all ages, seventy over 16. Several of our lads and girls are nearly 23, and have never slept a night away from the Colony since they came to it.

We do not admit children over the age of thirteen, as we must have some years of childhood in which to mould them to our plans. But taking them so young we have found it possible to make them so happy and contented that they are perfectly willing to stay with us. And we have shown conclusively that it need not be such a terrible and expensive affair to take permanent charge of the feeble-minded. At the same time our anxieties as to money are not small. We have collected and spent at Sandlebridge over £30,000, and are not yet nearly at the end of our requirements. We are collecting the money for a little hospital, and we have a debt still to pay off. We are now in urgent need of £1,000 for necessary improvements and extensions. Our boys and girls do well in their work, but the necessary supervision makes it expensive to guard and direct them whilst they are at it. The profits on the farm last year were £584. Not bad for feeble-minded labour. The girls for the first time this year will bring in money; they are doing the washing for the new epileptic schools. They are in every way more difficult to manage than the boys; they become very whimsical and delicate as they grow up, and we cannot, as with the boys, work them extra hard when they are naughty. Still, we rarely have any serious trouble with them. Indeed, it is perhaps wrong to speak of the trouble as serious. It is just that childishness in a grown-up person is very tiresome. Many of them are expert in housework, or do sewing for the little boys. Whilst in the school-room, both boys and girls learn to knit and darn and sew, and do rug-work. They have knitted all their own vests for four years now, and many of their stockings. They are remarkably happy; it is surprising how easily they can be managed when once one has realised that they are never to be depended on. We make a point of giving them as many treats as possible, so that there may be all the variety we can give in their necessarily restricted lives. And for these children little things are treats long after

the age at which they please normal boys and girls.

If these articles have made my readers see what are my views about this question of the feeble-minded, if I have at all made them understand what I think, I believe they will agree with me that it is impossible for them to be inactive in the matter any longer. They are at least bound to inquire into the question. It is their duty to find out whether what I have said is true or no. If it be true, they are face to face with a problem which it is the duty of every sane person to help to solve. We cannot blame those who do not know; we cannot blame the poor sufferers themselves; but where there exists so terrible an evil as this there must be blame somewhere. On whom does the responsibility lie, save on those who have been told and who do nothing? We must learn to obey the laws of science, those laws which are in the very deepest truth the laws of God.

LIFE, RELIGION & AFFAIRS.

THE LESSON OF GREEK DEMOCRACY.

MR. A. E. ZIMMERN has kindly provided us with the following abstract of the lecture on the "Lesson of Greek Democracy" which he delivered to the recent Social Service Summer School at Manchester College, Oxford.

The lecturer began by remarking that it was impossible in the time at his disposal to describe Greek democracy. All he could do was to select certain aspects of it which had a particular interest for us at the present time. Every generation, he said, rewrites the history of Greece from its own point of view. Our special interest to-day is in how Greece faced the difficulties of democracy, how she made government by the people a success.

We are all democrats in the West to-day, unless we are hypocrites. But we are far less confident about the democratic creed than were our grandfathers. The experience of the last two generations has led to a widespread disillusionment, as is clear from the cooling of our enthusiasm for the spread of democratic principles in non-European lands. What is needed is to face the causes of this discouragement, and to restate democracy in a wider and better form. It is just here that the Greeks can help us.

There are three big new problems with which democracy is faced to-day:—*The problem of the Civil Service*, or how to reconcile democracy with scientific methods of government; *the problem of the crowd*, due to the development of the art of manipulating feeling and opinion; and *the problem of empire*, arising out of the fact that most of the Western democracies are administering dependencies on non-democratic lines. For all these difficulties the example of Athens is useful, for the first two by way of example, for the third by way of warning.

All schoolboys know that every Athenian citizen was a member of Parliament. Grote has rubbed in that lesson to English readers. But not everybody knows—since the evidence has only come to light within the last twenty years—that practically every Athenian was, for some time of his life, a Civil Servant. There were some 40,000 citizens at Athens. Of these, at any given moment, 7,500, or nearly one citizen out of five, were engaged in the public service as civilians, 6,000 as judges, and about 1,500 as officials of various kinds.

What was it that made possible this great system of public service? It was because Athenian democracy was not a mere question of political machinery, but was rooted in the traditions of Greek social life. Three points especially may be mentioned:—

(1) The tradition of social equality, which has always been a feature of the Near East. "There was more true equality in Turkey under Abdul Hamid than in the United States under Roosevelt," said a recent traveller. This was exemplified in Greece by the payment of the same standard wage to architects, doctors and common labourers, and did much to mitigate the institution of slavery.

(2) The Greek democracy could rely on a vigorous public opinion. Government was *Res Publica*, the thing that concerned everyone, the common interest and subject of conversation, as the weather is with us.

(3) Public work was actually more attractive to a Greek than private work. One of the chief stimuli to private work to-day is the hope of enrichment. Greeks were largely saved from this temptation because, owing to the rudimentary character of their economic organisation, there were no large fortunes to be made, and no ways of spending them supposing they were made. A "self-made" man could not withdraw himself from his former associates; what we do out of exclusiveness he would have regarded as "exile." A Greek therefore valued "a good estimation" among his fellow-citizens far more than riches; and this helped to urge him into public life.

Hence the Greek citizen-body consisted of experts or *political half-timers*; men with the sense of responsibility that comes of actual contact with public affairs. Athens had no permanent civil service, because her problems were relatively simple. By a system of rotating civil servants she took the men in the street by turns and converted them into responsible rulers.

Notice how this reacts upon our second modern problem, the crowd. The Athenian audience in the Assembly was not an excitable electoral gathering, but consisted of keen, critical, practical men, each of them (if we may believe the careful estimate made by Galton in his "Hereditary Genius") as far superior in his powers to the average Englishman, as the average Englishman is to the untutored African negro. He was used to sitting in the Courts judging lawsuits, and in the theatre deciding between the merits of Sophocles and Euripides. He brought the same trained powers to bear on public affairs. Not that he was all intellect and no feeling; he was very responsive to feeling, or he could not have judged

plays; but he was *inoculated against responding to the baser kind of appeal*. The spirit of the Assembly, when it decided to evacuate Athens at the approach of Xerxes, was not that of a debating society or of a music hall, but of a congregation. The successful exploitation of the baser kind of appeal has caused us to forget that there are good crowds as well as bad crowds. What are the morals to be drawn from these aspects of Athenian democracy?

The first is that government by the people, if it is to be taken seriously, means far more than giving everyone a vote towards the election of a representative. *A real democracy is a community in which every citizen does some piece of public service*, in which every citizen is an expert in his or her sphere, however small. This means, of course, that we must widen our idea of what "political" work means. Every activity which brings people into contact with their fellow-citizens in other spheres of life is, in the Greek sense, political, and helps to make our democratic system more real. In this way we may bridge the gulf between the expert civil servant or "bureaucrat" and the "plain man" by inspiring both sides with the same spirit of service, and devising means by which they may be brought into contact to learn from one another. In this direction there has been a notable advance in the last ten years, especially in Ireland, but there is some danger that it may be unduly confined to one section of the community. Efforts should be made to enlist the working class, even at the cost of paying compensation for loss of time.

The second lesson is that it is useless to fight the yellow press and the baser elements in politics by trying to keep them unemotional—by devising tricks (such as the enlargement of electoral areas) to keep politics clear of excitement. The real remedy is the remedy of the great orators, to raise political emotion to a higher level, to transform elections till they become regarded as a solemn national occasion. There are two lines along which we can work towards this end.

(1) By remembering our individual responsibility, not only for the opinions we express but for the tone with which we express them. A base appeal in a good cause does more harm than a fair appeal in a bad one. We are few of us responsible for the issues on which elections are fought; but we are each of us responsible for the way in which those issues are contested. In a democracy the *means* of political action are as important as the ends, and may eventually transform the ends.

(2) By developing centres of high political idealism to counteract the low appeals of press, party and poster. Perhaps the most distinctive feature of British democracy is the prominence in public life of *voluntary associations* of all sorts, which bring citizens together for the promotion of some common aim, and are, in fact, as Lowell has recently pointed out, the real "political parties" of this country, according to Burke's famous definition of party. These bodies—trade unions, co-operative societies, philanthropic, religious and educational organisations—are remarkable not only for the work

they attempt to do, but as an *education in citizenship* they "bring the dispositions that are lovely in private life into the service and conduct of the commonwealth," and so help to overcome what has been the standing despair of political thinkers in all ages, the difference of standard between public and private morality. That difference has been partly due to the fact that most men's thoughts and actions in public affairs have been spasmodic and irregular. They have formed no habits of public behaviour, or, where they have done so, as diplomats or platform orators, they have separated them, as in a watertight compartment, from their private life. Voluntary associations, public in aim but private and friendly in spirit, form an intermediate ground where men and women may gain experience of public affairs without losing their hold on private standards, and so may point the way to the dominance of higher habits of thought and action in the public life of democracies.

For democracy is not a system of government. It is a spirit in public affairs. It is only by emphasising its moral side—which has always lain nearest the heart of its greatest leaders—that it can be saved from the special "dangers" which threaten its future to-day.

TIRED OF SUMMER.

WHILE the lavender bushes are all a-flutter with white butterflies, and the Shirley poppies are buzzing-fairs for humble bees which tumble about in excess of pleasure over so plentiful a pollen-store, one tortoise-shell has grown satiated with happiness, and has sought retreat in a corner of the room above the writer's bed.

Why has he retired? Not for lack of beauty, for the pageant is still a-pace, and his own handsome pinions might lend additional splendour to the procession. Not for lack of honey, for the dry weather permits the nectar-distillers to produce it in strength far above excise demands.

All the conditions that make for butterfly beatitude not only persist but predominate. Sunny hours—from dawn to sunset. Colour—which is food for their souls as honey for their bodies—prevails in bewildering variety. That field of ripening wheat over which his companions flit as they play their fairy, airy frolic-games is a sea of colour, such colour as gave Rossetti the hue for the hair of his blessed damozel. The sweet peas and verbenas in the cottage gardens make magnificent display of those delicate tints which the lepidoptera love more than the darker dyes in the masses of delectable violet clematis overhanging the doorways, or the bowers of deep crimson ramblers over the box-edged paths.

The Vanessa group, to which our "tired Tim" belongs, are themselves like living petals of some tropical papilionaceous flower gorgeously garnished. One has only to recall some of their names, the Painted Lady, the Peacock, the Red Admiral, the Camberwell Beauty, to be reminded of the prodigal provision on the palette from which they were depicted. What a passion for colour must possess

their creative devas! For their work they have filched the secrets of red poppies and forget-me-nots and early primroses; the iridescence that gleams on the peacock's neck; the rich dyes that dwell in marine weeds and sea-anemones. And they have communicated a portion of this passion to the frail winged things, so lightly poised that the breeze of these halcyon days would blow them away from their browsing on the blossoms had they not learnt to plane in the direction of the wind. Born of the relation of insect and flower colour came into our world. It was the wrapping of the cradled Vanessa in gold that gave the Greek name *chrysalis*. It was the dropping of red juice as they emerged from the pupa that accounted for ancient miracles of showers of blood.

One would expect a Vanessa to stay at the festival as long as Flora reigns. But our friend, the familiar small tortoise-shell has retired in the heyday. A summer of fifty rainless days is more than he was led to expect. Perhaps he has felt the glut of good which grieves dwellers in the tropics where it is always summer. He is a pendant witness to the truth that one wants but little here below, nor wants that little long. All around the hills the heather bells are ringing; the convolvulus blaes through a thousand white trumpets upon the hedgerows; the bees—such as have survived the plague—are in full chorus; not yet have they taken thought of the winter store; the squirrels' hazels and beechmast have still to ripen; the swallows have not begun to dream of their African roosts; but Vanessa Urticæ has closed his beautiful wings, curled up his proboscis tight, dulled his thousand eyes, and gone deep into his hibernating sleep. Simply tired of summer. Tired of sweetness. Tired of glory.

And pray is that why, as the Hindu hints, man leaves his heaven-world of happiness and again and again returns to earth—sinks into the darkness of earth which we call birth, but the angels call death? Do we also weary of the summerland of our souls, and glide down into shadowland, to rest from the blaze of noon, the fierce light that coruscates around the throne of God, which only the utter-pure can always endure?

J. T. D.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

SOME POSITIVE AND SYMBOLIC ASPECTS OF A FREE CATHOLIC CHURCH.

YOUR correspondent, Mr. Priestley Evans, asks in a recent number of THE INQUIRER for a more definite formulation of the beliefs, aims and symbolism of the Free Catholic Church, after which some Liberal Christians are so earnestly aspiring.

May I, as a novice in this discussion, and yet one to whom for many years past the

conception of such a church, to me as yet nameless, but strengthened by Sir Thomas More's prophetic glimpse, has been a cherished mental possession, try to note down some of its possible features as a vague yet constructive vision which may serve the purpose of clearing my own mind and rousing thought in others.

In the first place, then, I imagine a Free Catholic Church as a hierarchy, but in a yet vaster and more inclusive sense than that of Dante or Thomas Aquinas—a hierarchy whose limits should be no less than the Divine Being on the one hand, on the other the lowest form of sentient life, the amoeba; and here it is surely significant that symbolism at once steps in, since this least organised of all living beings is yet practically immortal in its earthly life.

Between these two ends of the scale we have room for a magnificent hierarchy of visible and invisible realities, beginning by our surest link with the Divine—our Lord, Master and Brother, Jesus Christ, proceeding by the type of perfect womanhood in His Mother, and of potentially perfect in Mary Magdalene, then through the angels and archangels, saints, martyrs and fighters for the ideal (whether by practical or artistic means) in heaven to their followers on earth; then, at the point where St. Francis of Assisi directs his humble, loving glance upon our brothers and sisters, the birds and beasts, the human would acknowledge kinship with those wonderful organisms set on the lower grades of the altar-steps "that slope through darkness up to God," and on into the even less articulate plant-world, with its endless beauty of symbolism and parable.

We might thus say that such a Church would be:—

(a) A Church of God, embracing past, present and future in the highest and widest aspirations after a synthesis of love and light, gathered from all times and all peoples.

(b) A Church of Christ, wherein the Real Presence of our undying Lord—not in the old materialistic sense on the altar merely, but in the transformation of our body and blood into likeness of His, a living sacrifice to all high ends—should assure us of our oneness with the Divine.

(c) A Church of Womanhood, enshrining the glory of purity and love against all the conventional standards of the world, as seen in Christ's mother; and, by implication, a Church of Childhood. It would also be a Church of Womanhood as embodied in St. Mary Magdalene, the prototype of those, whether men or women, who are "in bondage to the beggarly elements of the world" through the primeval and mysterious force of sex, which, however, like the beggar-maid, only awaits union with its King to turn it into the queen of nobly human motive-powers. For these men, and women, too, "needs must love the highest when they see it," and are saved by lavishing their box of ointment on the Saviour's feet.

(d) A Church of Angels and Archangels, presences which are an inheritance capable of continually increasing significance as we enter more and more into our "Catholic" birthright.

(e) A Church of Saints, Martyrs, Apostles, Poets, Artists, Musicians and Seekers after Truth, visible or invisible.

(f) A Church of the dumb creation, sentient and otherwise.

(g) The aim and doctrine of such a Church need hardly be more defined than as constituting an expression of a pilgrimage to God, in whom alone we can rest, our steps supported by adoring love to Christ, who is the Way, the Truth and the Life.

(h) The symbolism of such a Church is absolutely limitless; I can only indicate a few of the emblems which might give glory, beauty and inspiration to its worship, whether through words, painting, sculpture or music. Being away from home, I have no books of reference at hand wherein to identify the various beautiful and helpful symbols associated with the saints, but no doubt my readers can here supply what is lacking.

Beginning then with the Divine Being, we might take the Breath of God, a very ancient symbol of the origin of life, which also, I have been told, embodies a secondary meaning—joy (surely, synonymous here with love). In painting, what glorious effects can be gained by the spreading rays, translated in music into a *crescendo* of joy, and how suggestive that life and light are one!

The Breath of God leads us naturally to His Holy Spirit, of which the fitting emblem is the sword, bringing to mind Heine's magnificent symbolism of the "Knights of the Holy Ghost" and all that this implies for present-day warriors in art, in letters, and in social reform. The seven-branched candlestick, too, of endlessly mystic significance, including its suggestion of the seven gifts of the Spirit, and of "every good and perfect gift" descending from God "the Father of Lights."

Coming next to Christ, as the Way the Truth and the Life, we have the pilgrim's staff (especially in the beautiful symbolism of the *budding* staff as in "Tannhäuser") the cockle-shell (so suggestive of the ocean-depths and of the hidden music in the convolutions of a shell); then, the more usual, but eternally precious symbols of the Crown of Thorns, the Cross, and the Crown of Life.

For His Mother, we have the Lily of the Annunciation, and also, why not the Star in the East, which led the Wise Men to worship at the shrine of the little Child?

For the Communion of Saints, visible and invisible, we have the Cup of the Holy Grail, while the stigmata of St. Francis, the transfixed heart of St. Teresa, the lamb of St. Agnes, the flowers and fruit of St. Dorothea, all suggest sides of the Christian character which are worth dwelling upon. The keys of St. Peter—how strange that they should have become converted into a symbol of ecclesiastical arrogance! If giving admittance into the Church of Christ, what ought they to symbolise if not Love? And what symbol could be more true and glorious for a Free Catholic Church?

The appropriately beautiful symbols for the martyrs, prophets, poets, artists, musicians, and seekers after truth, in science or in life, might, I think, be trusted to spring up naturally in such a Church as this, for, as Emerson truly says in speaking of the new Church which he foresees—a Church to be "founded on moral science"—"it will fast enough

gather beauty, music, picture, poetry." The fact of the creation of such symbols by actual members of the Church's fold, and of their being designed to commemorate other idealists passed away from earth, would add tenfold to the beauty of its worship.

Symbolism, dealing with the dumb creation, sentient and otherwise, is also practically limitless, beginning with the parables of Christ, who recognised with his poetic insight, the vast and deep field here to be worked on.

As we are often told that the glory of our age is Science (Emerson, for instance, says that the Church of the future will have "Science for symbol and illustration"), is there not here a boundless, field of true analogy and helpful metaphor only waiting translation into symbol by those whose minds are trained in exact thought and whose hearts are fired by a common idealism and a renewed faith in the infinite horizons of the soul?

It occurs to me here how once of late in a country church, listening to one of those well-meaning but unconvincing Easter sermons on the historical data of the Resurrection, my eyes and thoughts wandered to a butterfly and a bee which were flinging themselves against the stained glass windows, trying (like the preacher in his way) to extract nourishment from the artificial flowers on hats, and no doubt suffering, like the human beings, but with a wiser sense of rebellion, from the ill-ventilated atmosphere (to human beings ill-ventilated mentally as well as physically). "If only," I thought, "the good man would quit his dead theme and take these creatures as symbols—the one of the active, contented life of Faith, the other of the spiritual reality of the Resurrection—how much more we might learn!"

And only a little corner of this vast field is yet explored!

We can here imagine also a new and wonderful sphere for music in translating some of these Nature-poems into sound. But here I fear to digress too much.

What shall we say of the priests, the ritual, the liturgy, of such a Free Catholic or World-Church? Is it conceivable that, as some fear, the "stuffy," reactionary spirit of ecclesiasticism should be in danger of revival in an atmosphere so wide and free—an air which should seem to be wafted from the farthest stellar spaces, the utmost limits of Time? Should we not rather have just grounds for hope that God would make His ministers a flaming fire, a fire to burn up selfishness in individual and national life, and a pillar of flame in the desert by night and by day?

Then, as to the ritual, what more beautiful than (for example) the acceptance of the utmost symbolism (not literalism) of the Lord's Supper, in which we may join as "one living communion of seen and unseen" with "the blessed company of faithful people," a rite bringing us also its later associations of the Holy Grail and the noble qualities of true knighthood, with "our fair Father Christ" in place of the legendary Arthur? What more inspiring than Matins, the glad service of prayer and praise rendered with the wholesome freshness of daybreak doing its Creator's will? What more restful and

beneficent than Benediction, folding us, like the flowers and birds, in peace amidst noble presences before the darkness? What more natural and touching than the rite of Baptism, wherein the little speechless babe is tenderly received into "so great a cloud of witnesses," a new heir of immortal life? What more beautiful and desirable than Confirmation—or better, Consecration, as some of our churches call it—receiving the young warrior with all his brave hopes among the noble army of those who have fought the good fight, in face of discouragement and despair? What more solemn and lovely than the declaration of the sacred bond between man and woman, with all its eternal consequences? And what more comforting than the remembrance and assertion of the spirit gathered to its immortal companions, in face of the disintegration and ruin of the precious earthly form removed from sight?

As to a fitting Liturgy for these deep things of life and the soul, have we not a magnificent inheritance from Catholic, Protestant, saint, mystic, poet, and sage, Christian and Pagan? And may we not always increase it by gathering together the utterances of men and women as truly inspired in the present as in the past? Moreover, will not this World-Church infallibly draw to itself the true priests and prophets, whose lips are now too often holden by the graveclothes of the past, in whom prayer and praise will well up as naturally as in David, but with still closer relation to the inmost needs of their hearers' souls? Surely, it is the very wealth of possibilities in Ritual and Liturgy, not any poverty of material, that constitutes our real difficulty in passing onward to a more inclusive and satisfying worship. And when we think of the wealth of noble music, miscalled "secular," especially that of Beethoven, which would accord naturally with the spirit of the Liturgy for each of the occasions outlined above, we can only wonder that there is not an army of joyous and mystical souls at work utilising these resources for the unspeakable enrichment of our common spiritual life. I must not dwell on the subject of the great Christian festivals—a subject in itself suggestive enough for a separate article.

Lastly, the Free Catholic Church would be beyond all things the Church of the everyday man, with his deep, inarticulate needs, his oft-times suppressed but still true longings for greater holiness, purity, and faith. Like the Roman Catholic Church, it would naturally attract the poor, because of its beauty and consolation. We may indeed well ask whether there is such a being as an "everyday" man or woman, so awe-inspiring are the hidden depths and potentialities in each human soul.

So here we rest finally on the true basis of our World-Church—the mystery of the interpenetration of Human and Divine. Can so great and wonderful a fact continue to lack collective and adequate expression free from the swaddling clothes of outworn dogma? Immense is the need of the blessing of a full and true collective spiritual life expressed in a Church. Let us pray the Master that He may send forth labourers into His vineyard, and

that the Free Catholic Church may take form as the holy child of the past, the earnest adolescent of the present, and the Christ-Man of the future, with face uplifted towards the descent of the Holy Spirit or breath of God, which is Life, Light, and Love.

DOROTHEA HOLLINS.

Hindhead, July 27.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CASE OF PASTOR JATHO.

SIR,—Basing your remarks upon an article by Edward Bernstein in the *Nation*, you proceed in your number of the 22nd inst. to discuss the case of Pastor Jatho, of Cologne. Your bias is distinctly favourable towards the persecuted man, at the same time you assume that the "Spruchkollegium" could not consistently do otherwise than deprive him of his official status in the national church, seeing he had transgressed the law; you also take for granted that the "Spruchkollegium" had to administer the law. Edward Bernstein is cited as your authority for these statements, but that gentleman is imperfectly acquainted with the circumstances of the Protestant Church, and his article is an insufficient foundation from which to form an opinion.

Permit me, therefore, to offer a few explanatory remarks on the subject, hoping you may see fit to give them wider publicity by means of your esteemed journal. From the above-mentioned article in the *Nation* you know that the bulk of Jatho's congregation and numbers of members of the church in different places take a very different view. Upwards of 60,000 members declared themselves to be on Jatho's side, among them many theologians, and after his ejection 199 of the clergy formally protested. Public meetings were held in Cologne, Berlin, and many other towns. These were impressive alike by their size and the earnest spirit which pervaded them. There Jatho's friends vowed they would not forsake their national church, but by every constitutional means insist upon carrying out their policy of freedom of religious testimony.

Your view of the case is based on the assumption that the national church of Protestant Prussia has a fixed creed of legal validity which the "Spruchkollegium" has simply to apply to each individual case, quite independently of their own opinion on the subject.

Nothing of the kind is the fact. This was clearly brought out during the proceedings of the trial.

The counsel for the defence requested the Court to designate the creed by which they intended to measure the degree of Jatho's heterodoxy. This challenge could not be met for the simple reason that no such legal standard exists. The Protest-

ant Church of Prussia has no such codified creed; the "Holy Scriptures," or the "Evangelie," or the "Word of God" are mentioned as the standard of faith, and the creeds of the Reformers are added, but in such a way as not to be binding as articles of faith.

As to the meaning of these various creeds the greatest differences of opinion prevail. Orthodox and liberal theologians alike have long ago given up the verbal inspiration of the Bible; everyone has learnt to treat the Scriptures critically, people are convinced that certain passages are obsolete, from other passages very different inferences may be drawn. As to the creeds of the Reformation, no unanimous standard can be maintained. Orthodox parties read into the same words a very different meaning from liberals, and among the orthodox ever so many interpretations are held equally pertinaciously. In fact, with regard to the creeds everything is in flux.

This fact is clearly shown in the wording of the first paragraph of the Act of last year, constituting the "Spruchkollegium." It introduces the Protestant Confessions of Faith thus in the above-mentioned paragraph:—"The sole standard of faith is the Word of God as contained in Holy Scripture; it is testified by the Confessions of Faith" (*Confessio Augustana*, *Formula Concordia*, &c.). The words, "It is testified by the Confessions of Faith" were not in the original draft of the Bill, only "the Word of God as contained in Holy Scripture." By an amendment the second clause was added to magnify their importance; hence the want of clearness.

The ambiguity of terms admits of a variety of interpretation, eliminates the necessary precision to furnish a basis for legal procedure. In fact, it leaves the judge to make the law by which the man is to be tried.

Moreover, the judicial court created by this ambiguously worded Act is composed of very different opinions, and it constantly changes in its composition. The greatest number of nominees is elected for a short space of time and four members are elected from the ecclesiastical province in which the case in trial has occurred. In such an assembly the judicial standard must constantly vary, and the majority for the time being decides what the judicial creed shall be and what degree of heterodoxy may be allowed to pass without notice.

Owing to this state of things, religious liberals in the National Church hotly contested the Bill creating a heresy tribunal, but, notwithstanding their opposition, the Bill was passed, the reason being that the General Synod is representative of anything rather than of the majority of church members. Not a single liberal member is in that assembly, where the orthodox parties have an unchallenged sway.

Religious Liberals hold that the attempt to bind the clergy to creeds is an illegal proceeding in the Protestant Church of Prussia, and, owing to the entire absence of agreement as to the meaning of these documents, an impossible endeavour. It only results in arbitrary and varying judgments. I beg you to keep the fact

well in mind, that we are not here dealing with a free church, or with a free sect, but with the Church of a nation (Landeskirche) into which all Protestants are born, to which they are territorially assigned, for the support of which they are rated and taxed, and to which they are directed to apply in all the various relations of life, in which the church plays a part. In a church of so many millions of souls it is impossible to enforce conformity of belief, either upon the clergy or laity in the present day, because it no longer exists. Such an institution must make room for the greatest variety of religious belief, orthodox and liberal views must have equal rights, when rooted in Christian truth and conscientiously held.

This is the point of view of religious Liberals in Germany, to which they tried to give effect in the Jatho case. They intend to continue the struggle, because they are deeply convinced that the unchallenged sway of the dominant party in the Church would lead to the estrangement of the whole Protestant part of the nation. This would be regrettable anywhere, most especially regrettable in Prussia, where only Roman Catholic politicians, or Social Democrats, or Atheists would be the gainers.

You yourself, Sir, were present at the International Congress of Religious Liberals in Berlin, on which occasion I had the honour to make your acquaintance, and you yourself experienced the fervour of liberal religious conviction in Germany. You found how nearly akin we were to Unitarian Christianity, and to similar shades of religious conviction. My friends and I are most anxious to cultivate this religious affinity of thought between you and us, and, therefore, I lay great value upon your clearly understanding our action in the Jatho case; perhaps you will afford the same opportunity to a wider public.

It would give us especial pleasure to greet a number of our English friends at the next meeting of the "Protestantenverein" from October 4 to 6 next in Berlin, when these questions will largely occupy our attention.—Yours, &c.,

K. SCHÄDER.

Berlin, July 28, 1911.

DEFINITION OR DEVOTION.

SIR,—I am very reluctant to thrust myself upon your space again, but a phrase of mine has apparently been misconstrued by Mr. Whitaker. I admit it was ambiguous, but I had no intention of making tainted gains out of the ambiguity, against the "Free Catholics." It would be a quite obviously unfair imputation to suggest, even in an unimportant parenthesis, that they were seeking to set up the "negation of doctrine" to be a basis of church fellowship. That was poles away from my thought. My phrase simply meant, and the exegesis lies on the surface of it, that they denied that doctrine should be the basis of church fellowship. And that certainly does represent their crusade, truthfully.

I wonder, Sir, if our brethren, so ardent and ubiquitous on the propagation of their ideal, have taken sufficient note of the fact that in the churches of our denomi-

nation, a doctrinal test of membership is not, in point of fact, imposed. Never in any of them with which I have been connected, or of which I have heard, is agreement in doctrine exacted, though I have not the slightest doubt that in most cases, and very naturally, it may be assumed, for I fear affinity of religious views will still, generally speaking, bring its own groupings. The church of which I am at present minister invites all to join its membership who care to worship with us. It is always stated on the Calendar that each is free to form his own convictions of religious truth, and the term "Unitarian" only describes the nature of the teaching "now prevalent in it."

Is not this "Free Catholic" enough? And does it not represent the spirit dominant throughout our churches generally? It certainly holds of those with which I am acquainted, and in this respect "Free Catholicism," so far from constituting a revolution in our views, does not seem to me to be even a revolt.

Might I suggest another weakness in a good deal of contemporary "Free Catholic" criticism of emphasis on doctrine? And I would refer to it in a spirit of conciliation. That emphasis arises from no equation of religion with either theology or philosophy. What we hold is that a certain view of God and of the universe will, on analysis, be found to lie in solution in every religious experience as a necessary element of it. In very important ways the character of that element will affect the character and stability of the religious experience, and hence the desire that in the interest of religion it should be as good, pure, and true as our thinking can make it. We do not confound the wire with the electric current, but we do think the sort of wire affects the current and its transmissibility, and therefore it must not be regarded as either neutral or negligible.—Yours, &c.,

R. NICOL CROSS.

Southport, July 30, 1911.

SIR,—If I may intrude in the discussion between Mr. Evans and Mr. Whitaker, it is to express my entire sympathy with the standpoint of the latter. Mr. Whitaker is aware of an obvious distinction, the clear perception of which would go far to simplify the issue—I refer to the simple, but often overlooked, distinction between Theology and Religion. The question before us is, "Shall the basis of Church Fellowship be Theological or Religious?" Are we to unite because of a common aspiration which we share, and a common acknowledgment of responsibility to, and fellowship with, a Supreme Being whom we call God, or are we to unite because of the interpretation we give these things? If the latter is our aim, then we are pursuing an impossible object, as the history of the Church abundantly proves.

The Church has departed far from the simplicity which is in Christ. When Jesus invited men and women to follow him, he did not ask for a doctrine of his person; neither, indeed, so far as we know, did he demand any credal or doctrinal test for fellowship in his church. He drew men to him because they found

enshrined in him those spiritual qualities and moral attributes which testify, wherever they are seen, to a soul born of God. And when Jesus is thus presented, not as the product of metaphysical speculation, but as the epitome of love and righteousness—the expression of a spiritual ideal—then will he prove the power of God to all who believe, and being thus lifted up will draw unto him those weary and heavy-laden souls who crave for rest.

Let some section of the church try the experiment of Free Catholicism. Let it drop all confusing titles, such as "Unitarian," "Trinitarian," "Baptist," "Congregationalist," and so forth. Let it stand simply as an instrument of worship and service. Let each member be free to interpret spiritual experience as they think best, while they unite in that wide service to a needy, suffering world which has been too often neglected in our absorption in philosophical subtleties and theological distinctions.

All this may seem simply the reiteration of platitudes; but they represent platitudes waiting to be expressed in practice. Let the church make the experiment and note the result.—Yours, &c.,

H. LEWIS JEFFERSON.

13, Quarrington-road, Horfield,
Bristol, July 31, 1911.

BOOKS AND REVIEWS.

THE HOME UNIVERSITY LIBRARY.

THE results of the essay competition in connection with the introduction of the Home University Library to the reading public have just been announced by the publishers. The essays were to have for their subject all or any one of the first ten volumes issued, and a great number were sent in, the majority of which appear to have reached a high level of excellence. The first prize goes to a Bristol schoolmaster, who took the ten volumes for his subject, the second prize to an elementary teacher from Chester for an essay on Mr. Masfield's "Shakespeare," while among those who have gained prizes of £5 each are an agricultural labourer, a bank-clerk, and a commercial traveller. The occupation of the writers is specially mentioned, as it is particularly desirable to know what section of society is being reached and helped most by the wonderful little shilling books which are intended to bring a general knowledge of science, history, and politics within the reach of those who have neither time nor money to spend on college courses or lectures.

The publishers say that the competitors, all of whom are under 25 years of age, "are of all sorts and conditions, and about a quarter of them are women; but neither the difference of class nor that of sex corresponds with any general difference in mental capacity . . . The essays of clerks, shop assistants, and artisans are particularly remarkable, and seem to us to constitute a phenomenon worthy of public notice. Evidently there is growing up a generation consisting, in a higher degree than is generally suspected, of young men and women of trained intelligence,

warm in their power of appreciation, and touchingly glad to have the instruments of culture within its reach, yet critical and independent withal. . . .

"A special analysis of some three hundred essays, taken as they come, gives the following results, which may be regarded as quite typical: The subjects included in the first ten volumes may be classified generally, according to the class of writer they appealed to, as follows: (1) Politics ('Parliament,' 'Irish Nationality,' 'The Socialist Movement'); (2) History ('The French Revolution,' 'War and Peace'); (3) Literature ('Shakespeare'); (4) Geography ('Modern Geography' and 'Polar Exploration'); (5) Science ('The Evolution of Plants'); (6) Finance ('The Stock Exchange'). Very few have attempted to deal with all the volumes, and more than half of those who have done so are schoolmasters.

"The political volumes have engaged the attention of about one-third of the writers. These are almost all men (89 per cent.), and belong chiefly to the classes occupied during the day in clerical labour, clerks, shop-assistants, and civil servants. History is a good second, 79 per cent. of the competitors being men, belonging chiefly to the classes that were attracted by the political volumes, though teachers and students are well represented. The women are almost all those with no business or professional occupation. Literature comes third, and is divided, approxi-

mately, two-thirds to men and one-third to women. Here students and teachers are well to the front; and it is significant that over 50 per cent. of the women contributing to the subject belong to these classes, the only others strongly represented being the 'unoccupied' women. It may also be noted that over 40 per cent. of the total of essays by women belong to the literature subject. The clerical class contributes here less than a third of the number of essays sent in for politics, and about half the essays sent in for history. These three subjects between them amount to almost 80 per cent. of the papers analysed."

It is interesting to note the signs of a growing general interest in politics, and to be assured that the volumes dealing with a subject about which people talk a great deal, although they usually know very little about it, are being widely read. To be well-informed about politics is to be well-informed, incidentally, about many things beside, for it is scarcely possible to go into the constitutional and economic questions involved in the growth and development of the parties represented in Parliament without learning a good deal at the same time about the history of our own country, and the social problems of the age, and it is becoming more and more important that public opinion should be formed by a careful study, on the part of our future citizens, of writers whose authority is indisputable, rather than by a rapid perusal of the daily paper which necessarily gives a biased and frequently a misleading view.

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PAPERS ON INTER-RACIAL PROBLEMS.

Communicated to the First
UNIVERSAL RACES CONGRESS,
held at the University of London,
July 26-29, 1911.

Edited, for the Congress Executive, by G. SPILLER.

PREFACE.

The object of the Congress is "to discuss, in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation."

The writers of papers were requested to keep in view the spirit of this object; but were otherwise not supplied with, or bound by, any instructions. Accordingly, it would have been natural to find the widest differences of opinion expressed in the following contributions. Singular to state, however, the writers—coming literally from all parts of the circumference of the globe—manifest a remarkable agreement on almost every vital problem with which the Congress is concerned, and support, as a whole, a view which must be very encouraging to those in every land who see a brother and an equal, at least potentially, in every human being, whatever the colour of his skin. In view of the eminent fitness of the writers to pronounce judgment on the issues involved in the contact of races, the Congress may be said to have effectively served both a scientific and a humanitarian purpose. Henceforth, it should not be difficult to answer those who allege that their own race towers far above all other races, and that therefore other races must cheerfully submit to being treated, or maltreated, as hewers of wood and drawers of water.

P. S. KING & SON,
ORCHARD HOUSE, WESTMINSTER.

THE REVELATION OF THE SON OF GOD.*

MR. EDGHILL, in these Hulsean Lectures, undertakes a task to which many have put their hands, and to which many more are likely still to come. He endeavours to show that the religion of the Catholic Church, as it emerged with clearness at the end of the second century, is essentially the same as that which inspired the first disciples of Jesus. He will not have it that Christianity, as maintained in the creeds of the Church to-day, is other than it was in the minds of Peter and James and John. Its implications are more manifest, its terms are more explicated, its content more adequately displayed, and that is all; in essence, it is one and the same. The view is familiar enough, basing itself on the notion of unbroken continuity in ecclesiastical development, and it must be said that Mr. Edghill really adds nothing in these lectures to the controversy. What he says may strengthen those already inclined to believe, but will not convince any for whom the gulf is already fixed between the Christianity of the Creeds and that of the first days. Still, Mr. Edghill writes interestingly, and provides interesting material for thought, especially for those who feel that they can approach the question without any fear that their real religious life will suffer, whatever the ultimate decision may be. After all, it seems such a little thing, a matter of historical interest only, whether the Church actually and really

continued the Apostolic tradition, or, to its own hurt and damage, broke from it! Has the question really anything to do with the essence of religion?

Mr. Edghill is especially concerned to show that the second century Apologists, whose business it was to make Christianity acceptable to the intellectual life of the time, contaminated nothing, and, in fact, altered nothing, in the faith of the Apostles. Harnack and other critics have seen in the work of the Apologists simply a perversion of true Christianity, the founding of a philosophic and dogmatic Christianity which fatally misrepresents the faith of the first disciples. To decide here is a hard matter, yet the weight of evidence seems to lie with Mr. Edghill and his school. It is, to say the least of it, extremely difficult to find anywhere, even in the Gospel, an unmetaphysical, undogmatic Christianity. The "simple faith" of the Founder is still to seek, and the comparative ease with which the Apologists accomplished their task points to the fact that the fundamental elements of their labour already existed to hand in the general body of Christian thought. The view of Harnack and other writers of his school often shows a lamentable failure to recognise historical continuity where such continuity is obvious, and where the facts simply cannot be explained without it. It becomes more and more doubtful whether there can be found an undogmatic Christianity, a Christianity of the type desired by the "back to Jesus" school of critics. This is a matter wholly of historical interest. The question whether the Christianity of the Creeds, made necessary by national development, is final and needed for salvation, is an altogether different matter, and one of infinitely more importance. Here Mr. Edghill adopts boldly the line of defence. The divinity of Christ, he says, is the one foundation of the Christian faith; "confessing Christ as our Lord and God, we know that we may dwell securely, for we are founded upon a rock." There is no shirking of words here; and this divinity of Christ is "expressed and safeguarded" by the Creeds. Therefore are they necessary. They are necessary to defend the Church against unchristian types of thought, of which Arianism, against which Mr. Edghill directs quite a severe attack, is the most serious. They are necessary, too, to preserve the stable structure of the ecclesiastical community. Indeed, for Mr. Edghill, the Creed seems more necessary to the preservation of the Church than to the salvation of the individual. We cannot agree with Mr. Edghill. For us, there can be no defence of creeds as necessary to salvation, and the Church which for its stability depends on them is leaning on a broken reed. Surely Mr. Edghill himself would admit that the Spirit of God, working in the hearts and lives of the members of the Church community, is a shield and a buckler more effective than any creed. And what more is there to say? Nothing! Some must go lonely to fellowship so long as others insist on the necessity of creeds as the basis of such fellowship, and it matters no whit what the Creed be or contain, whether it be the boldest of Unitarian or Arian formulæ, or the most advanced statement of a philosophic orthodoxy.

* The Revelation of the Son of God. The Hulsean Lectures for 1910-1911. By Ernest Arthur Edghill, B.D., London. Macmillan & Co.

THE PHILOSOPHY OF BERGSON. By A. D. Lindsay. London: J. M. Dent & Co. Price 5s. net.

THIS book, based on a special course of lectures given by the author at Balliol College, Oxford, provides a clear and trustworthy statement of M. Bergson's fundamental views, so far as they have been given to the world. The lectures were based mainly on the three books, now translated into English, which have already been reviewed at some length in the pages of this journal. Mr. Lindsay's treatment of his subject is, on the whole, free from mere technicalities, a fact which is specially noticeable, since part of his aim is to show something of the connection of M. Bergson's thinking with the historical development of philosophy, and more particularly with the philosophy of Kant. He also seeks to show, to the admirers of the great French philosopher, that the systematic nature of his thinking should not be obscured by his brilliant concrete illustrations; and to Bergson's critics, that he is a philosopher who has to be taken seriously—a fact which, we should have thought, would be self-evident to every unprejudiced reader. Mr. Lindsay believes that Bergson resembles Kant in this, that his work springs from a consideration of the "antinomies" or apparent contradictions in experience, and from a conviction that they can be resolved only by approaching problems by a new method or from a new point of view. His philosophising takes its rise directly from the results and problems of physical, biological, and psychological science. But the bearing of his fundamental principles on those philosophical problems which lie at the root of religious belief is a question which requires much fuller explanation than M. Bergson has yet given; and Mr. Lindsay's interesting exposition would, we think, have gained in value if he had more explicitly indicated the points at which the need for these further explanations shows itself.

PUBLICATIONS RECEIVED.

MESSRS. P. S. KING & SON:—Inter-Racial Problems: Edited by G. Spiller. 7s. 6d. net.

MESSRS. H. RAWSON & Co.:—Ecclesiastical Comprehension and Theological Freedom: Rev. James Drummond, D.D., D.Litt. 6d. net.

MISCELLANEOUS.

The Cornhill, The Nineteenth Century, The Vineyard.

FOR THE CHILDREN.

THE CLOUD.

THE room in the Poet's house that Wincey liked best was the one called the study. It might not have been comfortable enough for people who want easy chairs and sofas. But Wincey was always quite happy there.

Now a study is generally a place where you have hundreds of dull-looking books, a big table-desk with a lot of papers littered about on it, a waste paper basket always full to the brim (unless they have just lighted the fire), and a stuffy smell because

the window is shut. But the Poet's study was large and bright; quite pretty, in fact, and you hardly felt as if you were indoors at all. There was a waste paper basket, where Wincey sometimes found foreign stamps, and English four-penny and sixpenny ones, which you don't often see unless you get fat packets back from editors.

The Poet's desk was really a small, plain yellow oak table, with a drawer. He could always find plenty of paper if you wanted some, but he didn't keep it all over the place as if it had been snowing.

There was no carpet, but there were lovely big rugs, warm woolly things, and a fur one with a bear's head; so Wincey could sit down anywhere when he wanted to, without bothering about chairs. There were two small cases of books—but they were quite low down so as to leave plenty of wall showing. "I hate to be shut in," the Poet said, "wide walls are like wide fields and wide skies."

Still there were a few things on the walls. There was a framed letter written by Charles the Second, and every time the Poet read it all aloud, Wincey would fancy he saw the king writing it, sitting at an ivory table (so the Poet said), and using a peacock's feather for his quill. Wincey could see the great black curls fall over Charles' shoulder as he wrote. The Poet had used the letter in a play he had written for a great actor and actress, and that was why he was so fond of it, for everybody had liked the play.

In the window there was a tall green bottle, with two handles. The Poet said it was a wine bottle from Italy, and he told Wincey of the vineyards on the hillside where that wine came from, how the roots were fed by the powdered brown earth that had once been poured out as lava from a volcano.

"That wine was the sun and fire of Italy shut in an emerald vase." At which Wincey's eyes would dance.

There was a small glass case hanging beside the fireplace, with ancient silver coins in it. They were made by the Greeks, and the most beautiful came from Sicily. In the middle was a girl's face, and all round it were dolphins. Wincey liked to look at this coin, and think how wonderful it was, made so long ago, and so perfect. And more than that, he had seen the fishermen at Hastings put the fish out of the boats on to the beach in exactly the same way; a small pile of little fishes in the middle, for the face, and then a wheel of big fish all round as if they were swimming after each other. He wondered if the fishermen knew about the Greek coin.

Well, this is enough about the room itself, or I should have liked to have told you about the bowl of dried lavender, roses, and verberna which the Poet used to open when Wincey came in, and about the old sword over the door which had a story all to itself, or about the books themselves, for some of them had stories, too, and had belonged to famous people, a beautiful French lady, an English prince, and a great musician among others. But I have said enough to show you, perhaps, why Wincey liked being there.

One thing he was very fond of—a Japanese picture. It stood framed, on a small easel on the mantel-shelf, and

sometimes, when he had read enough, or talked enough, Wincey would get the picture down, stand it on the floor, and lie full length on a rug before it.

There was something in it that he enjoyed, that seemed like magic—though he could not say a word of what he really felt.

"If I were to try to tell you," he would say, "it sounds dry. It's like eating something nice, you can't really say what it is you like—only you do. And perhaps you wouldn't like it so much directly you could say why."

To Wincey the picture was the fence of a fairy world; he could never quite see through the fence, but he knew there were strange things beyond, enchanted gardens, and old-world folk.

So he was not a bit surprised when one day an old Jap came out from among the plum-trees. He was a tiny creature in the distance, with spindly arms and legs and no hat on. But somehow he crossed the river before Wincey noticed, and must have been quite grown up when he laid down beside him, though Wincey did not actually turn to look at him: that would have been rude.

"Isn't it a lovely scene?" The old Jap's voice was a croak at first, but Wincey got used to it. He supposed it was rusty, not having been used for so long.

"I am its birth place."

Wincey thought this was some of the upside-down he had always heard about the Japanese, so he only nodded.

"Yes, I painted it, and then I went and stood under that tree, where you saw me just now. I painted it for the sake of that cloud."

Now that was most curious, for the one thing that had always puzzled Wincey was that long pinky white cloud which hung right across the middle of the picture. There were trees and paths and houses up above it, which is ridiculous, and it seemed to be resting on the top of the plum-tree. The old Jap read Wincey's thoughts, and went on to say "Everybody says the same. But so they would about every cloud if they looked at it as much. They always ask, why is that cloud there? And some ask about the other clouds—Why are there clouds?"

Wincey was just going to apologise for being like everybody else: it was exactly what he did not want to be. But before he could speak his companion said, "Come over into the orchard with me." And in a moment they were walking on the other side of the bluest of blue rivers that watered the tree roots. There were seats about, made of bamboo, so that the people who were walking under the trees could rest whenever they had a mind to. Queer little people they were too; not like those smart Japanese that come over to England dressed just the same as we are (only better); but like the toy people out of picture books, moving about with tiny jerky steps. Their dresses were quaint and of all sorts of colours; they evidently did not think black was the best colour for clothes as we do; and all the time they walked and chattered their eyes were flashing up to the blossoms overhead. They seemed to have come into the orchard for the sake of the blossoms.

"It's the feast of the plum blossom,"

said the old artist. "We go out into the orchard to drink in the beauty of pink blossoms. In your country you would look at it, and only try to count the number of plums you would get in the autumn. We look at all this sea of colour, and feel we love it for itself. We could dance and sing to it, it makes us so happy. It is only a cloud: it will vanish quickly enough; but it is lovely and that is enough."

He wandered on beneath the trees, Wincey following. They came to the edge of the orchard and faced a hill covered with all sorts of green bushes and trees, but with no blossoms anywhere. A flight of wide roughly cut stone steps led up to the hillside, and the two went up these.

They came to the level of the tops of the plum-trees, and stood a few moments looking into the blossoms that were stretching out towards them. Going on, they came to the summer house at the peak of the hill, and sat down to look about them. Far away the sea was still as if it were asleep; and they could see the square-sailed boats down the river where it grew wider, and the dark mass between the ships and the sea where the seaport lay. Wincey was taking his fill of it when the old Jap began—

"We have been in the Orchard of Dreams. That is the name the people call this place. If it had been in your land, you would have given it an ugly name—so that people never escaped from the town. But names are wings. We fly away on them. So this is called the Orchard of Dreams." And he said the name slowly, enjoying it so. "To this place come the children, peering about in the hope of seeing fairies. Lovers of every kind come to these trees, the sad ones when the trees are bare, the rest when the blossom is out. Mothers bring their babies, that when they wake they may waken to a heaven of pink plum-blossom. Old warriors, when the glory of the sword has gone, and they have only weak limbs and the dull town-life left, come here into the Orchard of Dreams. Below is the dark river of the past; above is the blue sky of the future; and between them both the blossoms of the plum-trees."

There was music now in the old painter's voice, and Wincey would not interrupt, though "the cloud" was the thing he still wanted to hear about. In the next sentence he was satisfied; the old Jap had not forgotten. "Down there the blossoms were in millions, and all separate. But see them from here—they are one long wave of pale pink—a cloud. That is how an artist sees them. I painted the cloud forming upon the blossoms that are so quick to melt away; and an evening cloud may bring back the Orchard of Dreams when all the blossoms have fallen." He was so long silent that Wincey asked at length, "Do you know why there are clouds? Is it really so that we can have rain?" The old man's voice seemed to be growing quieter, more even and calm, as if he were thinking away into his words.

"That is what clouds *do*, not why they *are*. Clouds are to open everywhere, and always the Orchard of Dreams. The boy who is sweeping the office down in the port there," and he pointed to the dim

smoky mass in the distance, "is crying for far lands, strange peoples, travel and adventure—and this evening he may climb up snowy mountains, and find his way into caves, or journey across wide fields of ice. A tired mother, worn out with children and care, looking up may suddenly see the great white pillow of heavenly rest overhead. Why even I need clouds sometimes. There have been days when I could not paint: there was nothing I wanted to do. They said, 'Drink Saki, and it will come.' But I waited for the sunset, and in the evening clouds I learned what I should paint. . . . Clouds are the soft arms . . . that . . . hold . . . the earth."

Voice, sea, river, and cloud were melting away; they faded as they came, and it was the old Japanese colour print that Wincey had been into and had come out of.

EDGAR DAPLYN.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Southern Advisory Committee.—The Rev. Douglas W. Robson, B.D., and the Rev. Douglas Grice, M.A., who desire to enter the ministry of the Churches in connection with the Southern Advisory Committee, have satisfied the Committee as to their personal character and general fitness for ministerial work. All matters other than character and personal fitness are left for the sole consideration of each individual congregation. Mr. Price, who was born in the Society of Friends, has been an Anglican clergyman, and until recently has held an important position for some years in Brisbane, Queensland. Mr. Robson was educated at Hackney College, and has taken the B.D. degree at London University.

Aberdeen.—The following interesting description of a service at the Unitarian Church, Aberdeen, when the Rev. Lucking Tavener gave an address on Wordsworth and his life at Dove Cottage, was written by a stranger, an Episcopalian, who had visited the church for the first time as a new experiment. It appeared in the local paper under the title, "Sanctuary":—

"There is a beautiful church in Aberdeen. It is not large, as churches go, yet there is a feeling of height and spaciousness about the interior, and the decoration is of a pleasing simplicity that gives the required touch of grandeur. I sat in it on Sunday evening last, and enjoyed a service, simple, unaffected, yet unconventional to one accustomed to the ritual of Episcopacy. The atmosphere struck me, a stranger, as being one of unity, reverence, and thoughtfulness. The light came softened through the leaded panes of the western windows—against which the shadowed branches of trees outside somewhere moved gently in the evening breeze. The pulpit end of the church is enriched by a beautiful mural painting that gives an almost theatrical setting to the choir and preacher and in front of the pulpit was an epergne filled with soft-coloured sweet peas, relieving the monotonous effect of woodwork. The softened sunshine fell with a delightful effect upon the painting, tempting one to examine it, and as I strove to piece together the allegory it depicted my mind and eyes were soothed as much as was

my ear by the strains from the organ. The hymns, the preacher, and the sermon—none of them was a jarring note in this scheme of peaceful worship. It was a good thing to sing such lines as the 53rd division of Tennyson's 'In Memoriam,' beginning—

'Oh yet we trust that somehow good
Will be the final goal of ill.' . . .

And after the Gospel reading, the minister—a man with a fine brow and a style that, while mostly restrained, sometimes becomes dramatic but at all times is forceful—recited three stanzas from Wordsworth, and recited them well. The sermon—which, the preacher said, was no sermon—was as pleasant a discourse as it was edifying. The theme was an ideal one for a summer's evening—a visit to Wordsworth's dwelling-place, Dove Cottage, Grasmere, and the impressions during that visit on the mind of the preacher. With masterly strokes was described the beauty and utter simplicity of that little domicile—which to-day stands within the little garden, almost as when the poet left it. In like manner, the home life of Wordsworth, his wife Mary, and his sister Dorothy was presented, and De Quincey, Coleridge, Walter Scott, and others flitted across the scene. Quotations from the poet were given with an effect that betokened familiarity and sympathy. But most of all the greatness and sublimity of Wordsworth's own personality filled the picture—Wordsworth the lover and interpreter of all beautiful things, both small and great, created of God. Nothing was too great for him, and the smallest fitting creature was a rapture to him. No moral was directly pointed, but a quotation of the last paragraph of George Eliot's novel 'Middlemarch,' gave the preacher a most adequate peroration. The greatest events in the world's history have often their beginning in the most humble surroundings; be content with your lot; strive to fulfil your appointed task wherever you may be set; and God will add whatever else is needful and best—such was the gist of one of the pleasantest and finest sermons I have ever heard. All honour to the preacher! In these days one hears and reads a great deal of complaint regarding non-church-going, but it seems to me that more often than not the fault lies with the church and the ministers. But I should think that with such a church, such a sermon, and such a service as I have attempted to describe, that matters could be greatly amended in that direction. I went to that sanctuary a complete, and dubious, stranger, but I came away resolved to return many times to where such refreshment could be found."

Australia, Adelaide.—The Rev. Wilfred Harris, of Adelaide, is calling attention to the principles for which his church stands by means of a series of original advertisements in the local papers. The following appeared in the *Adelaide Register* on June 24:—

LOVERS OF GOD, OLD AND NEW.

"My soul thirsteth for God,"—Old Psalmist,
"Thou, who dost dwell alone—
Thou, who dost know thine own—
Thou, to whom all are known."

—Matthew Arnold, 19th century A.D.

"O most high, almighty, good Lord God,"—
Francis of Assisi, 13th century A.D.

"O the depth of the riches both of the wisdom and the knowledge of God,"—Paul of Tarsus, 1st century A.D.

"I thank Thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes,"—Jesus of Nazareth, 1st century A.D.

"We are thine offspring, made in thine image, who dwell on the earth,"—Cleanthes of Assos, 230 B.C.

"O God thou hast taught me from my youth,"—Hebrew Psalmist.

"O Athenians, I honour and love you; but I shall obey God rather than you."—Socrates, 5th century B.C.

"Who art thou, that art afraid of man that shall die—and hast forgotten the Lord thy Maker?"—Isaiah.

"Love the Lord thy God with all they heart."—Moses.

"O my God—let my sins be forgiven."—(A very ancient prayer; Babylon.)

"God is one and alone, God is a spirit, God is hidden, God is the truth, He lives by truth, He lives upon truth, He is the King of Truth. God is life, God is compassionate to those that fear Him, and hears those who cry unto him. He protects the weak against the strong. God knows those who know Him, and protects those who follow Him."—(Ancient Egyptian Hymn.)

"I was a wise man on earth," says an ancient Egyptian inscription, "and I ever loved God."—Unitarian Literature, from Rev. W. HARRIS, Kensington, S.A.

Bedfield.—The Sunday-school festival took place on Sunday, July 30. A good company gathered in the chapel in the afternoon, when a sermon was preached by the Rev. W. Birks, of Diss. In the evening an outdoor service was held on Hungres Green, Monk Soham, when a gathering of over 136 listened to addresses by the local minister, H. C. Hawkins, and the Rev. W. Birks. Six visitors from the Framlingham congregation were present. The annual outing took place on Wednesday at Thorpe Hall, Ashfield, by kind invitation of Mr. W. Youngman, J.P.

Dudley: Farewell and Presentation.—The Old Meeting House was crowded on Sunday evening, July 23, when the Rev. T. M. Falconer preached his farewell sermon. Referring to his relations with the congregation, Mr. Falconer said that his two years' ministry amongst them had been the happiest time of his life. Never before had he realised that men and women were so ready to help anyone along if only they could believe he was engaged in good work. The Old Meeting House had supported him magnificently in everything he had tried to do, and he thanked God that it had been his lot to meet so many clean, straight people, who would do right for the sole reason that it was right. After the service Ald. G. F. Thompson, on behalf of the congregation, presented Mr. Falconer with a handsome canteen of cutlery. They all wished him and his future wife God speed to the land in the North to which they were going, and hoped that the congregation at Glasgow would appreciate Mr. Falconer's work amongst them. Messrs. E. J. Thompson and E. C. Theedam spoke in appreciative terms of Mr. Falconer's ministry. Presents were also received from the mothers' meeting, the Sunday school, and the men's adult school.

Guildford.—Mr. George Ward conducted the farewell service at Ward-street Church on Sunday evening, July 30, when a number of temperance and other friends were present. On Wednesday, at a social gathering, a presentation was made to Mr. Ward in recognition of his three and a half years' ministry.

Kingswood Chapel.—The 241st anniversary of Kingswood Chapel was celebrated on July 23. Friends came from all parts to swell the congregations, and sermons were preached by the Rev. W. E. Williams, B.A., of Evesham. The collections were considerably higher than in recent years, and a spirit of great enthusiasm prevailed. The choir, which had been admirably trained by the new organist, Mr. Laurie Johnson, was ably assisted by the male members of the Moseley Unitarian Christian Church.

Leeds: Mill Hill Chapel.—On Sunday evening, July 30, the service was conducted by Professor Prince (Commissioner of Fisheries under the Canadian Government), a former member of the congregation, who is on a brief visit to England. Professor Prince gave a very

interesting address on Canada, which, he reminded his hearers, covered 4,000,000 square miles. People used to sneer at the mention of that fact, saying it meant a population of only one to the square mile. That reproach, however, was passing away rapidly. At the census of 1901 the population was about 6,000,000, and the census of 1911 would probably show an increase to 8,000,000. The rate at which some of the Far West towns were growing was almost incredible. On his first visit to Edmonton (the capital of Alberta), it was little more than a village with grass-grown streets. Now, only a few years later, it was a handsome up-to-date town, with electric cars and all the other appurtenances of modernity. They had one great advantage over the United States: they had few negroes and, comparatively speaking, few Red Indians, nor had they many Chinese and Japanese, so that they were not troubled, to any extent worth mentioning, with a colour problem. At the same time it would be idle to deny that the admixture of the white races gave no trouble. There were fourteen or fifteen of them, and in some cases they showed a tendency to form compact colonies of their own, instead of mingling with the common stock. He thought, however, that these groups would not be able to withstand the pressure from without, and that there was no reason to doubt that, in course of time, Canada would form a vast homogeneous nation. He thought he might say without boasting that, on the whole, the tone of Canada was good, both morally and intellectually, though on the latter point he doubted whether the reading of the present generation was as solid as that of its fathers. In a new country people shook off, more often than not, the prejudices which they had held in the old one, so that the outlook for liberal religion in Canada was good. Possibly the Unitarian churches that were existing there when the boom in emigration began had not, even allowing for their limited resources, done as much as they might have done at first in spreading their principles. Now, however, with the assistance of the American Unitarian Association and the British and Foreign Unitarian Association, more activity was shown, and in many parts of the country, particularly the Far West, new churches were arising to witness to the Fatherhood of God and the Brotherhood of Man.

London: Mansford-street Church and Mission.—On the last Wednesday in July the 27th annual flower show took place. The exhibits were good both in quality and quantity, and were again judged by Mr. G. H. Ellis. The table decorations were judged by Mrs. Mitchell and three prizes were awarded after a close competition. An industrial (loan) exhibition was held at the same time, and many fine examples of wood and needle-work were on view. The junior girls and the senior girls' clubs showed work for competition, which was judged by Miss Keeler and Miss M. Hutchinson, whilst Mr. H. Thompson acted as judge for work shown by members of the B.O.B. The mothers had a competition for knitting, the prizes being offered by Miss

Norton of Hampstead. A number of friends attended the exhibition in the afternoon. In the evening the room was well filled when Mrs. Ellis presented the prizes, a former minister, the Rev. John Ellis, being in the chair.

Manchester: Bradford.—The friends of the Rev. W. E. Atack will be glad to hear that his daughter Mary has gained a Hulme Foundation scholarship at the Manchester High School for girls. Her name headed the list.

Manchester District Lay Preachers' Union.—On Friday, July 21, the Lay Preachers' Union of the Manchester District held a Conference in the meeting room of the Cross-street Chapel. The president, Mr. Wigley, occupied the chair. Mr. Wm. Canning, hon. secretary, gave a short history of the Union. It was founded about the end of 1903, and before the end of 1905 it had eighteen active members. The present membership is eleven. During the first six years of its existence the members conducted an annual average of 168 services, and had proved themselves of value in many sudden emergencies and fulfilled the anticipations of usefulness with which the Union began. Mr. Councillor Harold Coventry, of New Brighton, gave an address. He spoke of the splendid work done by the lay preachers of Manchester and London, and said that we should endeavour to do better still. It should be possible to induce cultured members of old Unitarian families to take an interest in the work. As to the men who should become lay preachers there seems to be an impression that the most willing are not always the best, but that it may be well to select and interest quiet men who would not otherwise come forward. Rev. H. D. Roberts, of Liverpool, opened the discussion, and it was continued by Mr. Newall, Mr. Albert Slater, Mr. L. Fletcher Robinson, Mr. Shirley, Rev. E. W. Sealy, Rev. Geo. Evans, and others. Letters were read from the president and secretary of the London Lay Preachers' Union advocating federation of Unions. It was agreed to resume the discussion early in the autumn.

Stalybridge.—The Boy Scouts (3rd Stalybridge, Ashton-under-Lyne Association), having their headquarters at the Hob Hill School, were in camp at Hazlehead, Yorks., from July 22 to 29. Scoutmasters Rev. W. Short, B.A., and Mr. S. Butterworth were in charge, assisted by Messrs. R. Hitchen and J. Thornhill. The weather was perfect, and the 21 boys who took advantage of the camp greatly enjoyed their first experience of a week under canvas.

NOTES AND JOTTINGS.

EDUCATION IN INDIA.

An important deputation waited on Lord Crewe at the India Office last week to point out the importance of Mr. Gokhale's Bill for compulsory education in India. A memorial was presented which showed that in spite of the voluntary efforts of the Government four-fifths of the villages are without a school, and seven-eighths of the children are uneducated. Less than 6 per cent of the population can read or write. It was recently stated in the *Indian Messenger* that the total expenditure in all India on the police was Rs. 63,300,000, against a total of Rs. 25,418,000 (from Government revenues) on education. These figures are very significant, and show how great is the need for a serious consideration of this great question on the part of all who are responsible for the government of India.

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A DISTINGUISHED INDIAN SCHOLAR.

Principal Brejendranath Seal, who was the first speaker at the Universal Races Congress, is the son of a distinguished vakil of the Indian High Court who was also known as an eminent jurist, mathematician, philosopher, and linguist. Dr. Seal has inherited all his father's gifts, and the languages he has at his command include Sanskrit, French, German, Italian, Persian, Latin, and Greek, besides English and his mother tongue, Bengali. He is a man of encyclopædic knowledge, and great modesty and simplicity; a profound philosophical thinker who, as everyone who heard him at the Congress must have realised, is even more deeply interested in the spiritual development of the people of the East and West than in their intellectual and material advancement. He returns to India shortly, sailing from Marseilles on the 18th inst. During his stay in London he may be seen by appointment at 20, South Hill Park Gardens, Hampstead, N.W.

MR. CAMPBELL'S VISIT TO AMERICA.

The visit of the Rev. R. J. Campbell to the United States this autumn is being eagerly looked forward to by friends of the liberal Christian movement in America. Mr. Campbell leaves England about the middle of October, and expects to be away until Christmas, but every Sunday throughout August and September (with the exception of August 6, when the City Temple will be closed) he will preach as usual at 11 and 7 o'clock. The Thursday evening services will be suspended during August, also the Wednesday evening service at the King's Weigh House, but both will be resumed in September, when Mr. Campbell will again preach.

A MODERN CARICATURIST.

The August *Bookman* contains a vigorous article on the art of Max Beerbohm by Mr. G. Somes Layard, together with a number of portraits of the well-known caricaturist including Mr. Rothenstein's delicate drawing. Some of the amusing caricatures which were recently exhibited at the Leicester Galleries are also reproduced. Their wit and good-humour are inimitable; and although they carry their sting unmistakably, they are very rarely cruel. Mr. Beerbohm is not a cynic of the savage order, and sometimes we seem to detect in his laughable pictures a hint of that sympathy with humankind which has made him such a patient observer of its foibles.

THE BROTHERHOOD MOVEMENT.

It is announced that the twelfth National Conference of Brotherhoods and kindred Societies will be held in London from September 16 to 20. The Brotherhood Movement now has a membership throughout the country of approximately 750,000 members, while its extension on the Continent—and particularly in France—is a most gratifying feature. It is expected there will be from 800 to 1,000 delegates from all parts of the country attending the Conference meetings, while a large number are coming up specially to attend a great mass meeting which is to be held at the Royal Albert Hall on Saturday evening, September 16.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 5, 1911.

. Regarding Advertisement Rates see inside Front Cover.